

R E V I E W.

Thursday, March 5. 1713.

WHEN I am talking of Parties it is one Thing, but when I am talking of the Pretender, it is another: How we manage Party-strife I have told you, and still tell you, the Text says, *even Weeping*, That the dreadful Imper both sides *are now in*, tends directly to ruin a Nation. But in the matter of the Pretender, I we all agree; if we do not, sad will be the consequence — I wish, with all my Heart, our Critics would apply to those solid, convincing Arguments, which should *not so much* alarm the People in the meer FRIGHT of the Pretender, and so draw them on to a Confusion of Thoughts, that tends to Amazement and Stupidity, which are the exams of Fear; AS open their Eyes to the main things which are their Security against the Pretender; and in this I would join with all my Soul.

I know some make the Danger of the Pretender a vulgar Crie, to carry on their Party Disputes; have nothing to do with that, nor with those that stile it; I will not suppose the Ministry in the Error of the Pretender, as they do, especially after the late Ed. — has clear'd them of it: I cannot see Rational, *you may do as you please*, but what need to Dispute that here, let who will be for him they are the Nations Enemies: But will you enter into Discourse a little, of *where*, and *where not*, the Danger of the Pretender lies; and *how*, and *how not*, to Preserve our Country from him; this will be coming to the Purpose.

To begin thus, I lay down this as a Maxim, and I wish, I hope, you can all repeat after me; I wish it were as a *Shibboleth* to the whole Nation.

1. **WHOEVER** is for the bringing in the Pretender, *be he* of what Degree or Quality soever, and, *however* I may otherwise agree with him *I am against him in that*.

2. **WHOEVER** is against bringing in the Pretender, *be he* of what Degree or Quality soever, and, *however* I may differ with him in other things, I can adjourn all other Differences, and *I am with him in that*.

This I hope and wish you would all be able hear- to Sign, and say over the very Words in your own Names, as the Solemn Confession of your Poli-

tick Faith, or as the Declaration of your Party Principles.

I hope, *whatever I fear*, there are no Protestants among us will say this for himself, *I would not join with this PARTY; or with that MAN*, No, *who is were against the Pretender*. That tho' I am an Enemy to the Pretender, I would not have *this Man* or *that Man* have the honour of keeping him out: *God forbid* such a Spirit should be nam'd among us! If it be to be found, lay your Hands upon your Hearts, *you that are guilty*: Blush and Repent of it, and carefully Conceal it; for the sake of the very Christian Name; lest Mahometans should be a shame to you; for History confirms, that such a Spirit is not found, no, not among Infidels. For my part, I'll join with any body, if it be to preserve our Liberties and keep out the Pretender.

I observe among you all, That really there is *much more Enquiry* about *who is* for the Pretender, and *who will bring him in*, than about the proper Methods to *keep him out*; I'll state it very plainly and brief; Whoever he is that is *for the Pretender's* being King over this Nation, *is an Enemy* to the Constitution: *Whoever*, having first taken the Oath to the Queen, and the Abjuration, and yet is in the Interest of the Pretender, is a Traytor to the Queen, and a Traytor to God: *The first* may be in a Jacobite, and yet *be* declaring his Intention and his Principle, *may be a very honest Man*, tho' as above, an *Enemy*: But the last (*viz.*) he who first gives in his Name as a Friend, and faithful Subject and takes all the Marks upon him, by which such are distinguished, Swears to the one and Abjures the other; and yet at the same time retains his Principle of Jacobitism, and secretly is for the Pretender; such a Man is the worst of Hypocrites, and the worst of Traytors; nay, he is a double Traytor, for he is *false to God* his Maker, whom he calls to Witness to his abjuring the Pretender; and *false to his Queen*, whom he deludes with the Supposition of his being a faithful Subject; and he is *false to his Country*, whom he makes believe he is concern'd to defend against their Enemies, and that his Hand is with them in their just Opposition of Tyranny and Popery, and *at the same time* he is embark'd against them

them, to deliver them up to the very Enemy he pretends to Oppose.

The ready way, nay, for ought I see, the only way, to preserve us from the Danger of the Pretender, would be, for all Parties, to abate their Heats, lay aside their Party Prejudices and Passions; which, I am sure, expose us to the Pretender, and unite themselves for the Publick Good — But since this is a Blessing *I am bid not to hope for*, then I have one thing more to offer, as the next best, and that is, To perswade you all to lay aside your Prejudices and Party Feuds, SO FAR, at least as they concern this Affair of the Pretender; and let us resolve quietly to agree and unite in this, whether we can unite in other Things or no.

This is but a Christian Proposal, nor can I see what can be offer'd against it; I lay it down plainly, thus, He that is never so much against the Pretender in his Heart, and in his Principle, but suffers any Party, or private Interest to prevent his joining with every Body, *without exception*, who is really against the Pretender; *how much soever he may differ with these Persons in other things*, this Man is as really for the Pretender, as the greatest Jacobite in the Nation.

I make no Reflections; *I wish I had really no occasion to start this Case* — Let us bring it to Particulars: In the time of the Revolution there were People who took up Arms against King James, who for 10 Years before, had been the Mark of the Nation's Aversion; who had been voted Enemies of the Kingdom, whom King Charles had been Address'd to by the House of Commons, to remove from his Presence and Council for ever; Whom we had made Ballads and Songs of, as the most contemptible of all Men; *bated by, and bating the Nation. I need not name these People to you, ye know them well enough*; but when the Dispute was Popery and Protestant Religion, Liberty and Arbitrary Power, Property and Slavery; we made no scruple to join with these People against the Oppressions of King James, and if we had not, the Revolution had not been so cheap a Pennyworth as we found it. But a Spirit of Zeal for the Publick Good, buried all Relentments, the Dissenters join'd with their Persecutors, the High Church join'd with those Presbyterians, who they had said in their haste were worse than the Papists; and this Unanimity was it that baulk'd King James, for he expected quite other things, and depended upon it, that the Animosities of the People had effectually divided them.

The Case is exactly the same now, the Friends of the Pretender are daily blowing the Coals between the Parties here; enflaming one side against another, that they may bring the Feud to such a Contingency, as that the Parties may be Irreconcilable: *When ever they are sure of this, their Work is done; When ever any one Party is brought to such*

a degree of Warmth, as that they will refuse to join with the other against the Pretender, then is the Time to come in: My Ld. — *is in the right* saying our immediate Danger is from Scotland; *is to say*, Upon the Foot that he states it from, *That the Presbyterians there, who refuse the Abjuration, are so disgusted, That they will be Passive* refuse to join with those who have taken it against the Pretender. But I presume to say, in behalf those Honest, tho' Non Jurant Presbyterians, That his Lordship does not know them, or greatly wrong them.

The Case is the same here; I'll suppose Fact in plain Words, for this is not a time to cavil, or to be neatly Mouth'd, as we call it.

I make no doubt but the Friends of the Pretender, finding the Government easy to them, the Ministry, for Ends of their own, taking some of them by the Hand, and flowing them some Favours perhaps necessarily employing them, and making Peace with their great Protector, the King of France, have the vanity to conclude their Cause turn'd up Trump, and that their Knave is Play as the Gamblers at Cards call it; *their Insolence on several Occasions convinces me of this.*

Now I will suppose, for Argument sake, That the Assurance these Men act with, should push to Party upon making the last Effort for their Cause, and they should Land him, and take Arms for him against the Queen. Suppose now the Government makes head against him, as no doubt would be done; and the MINISTRY, *I hope you will allow me to suppose so much for them*, should send an Army against him; Will any Protestant say No? won't joyn with this Ministry in any thing! I won't have the Nation so much beholden to the Pretender. I say, Will any Man call himself a Protestant, and say thus?

If any such there are, let me only say two things to them.

1. IF For want of such a Union, the Government's Army, so sent, should be beaten, and the Pretender Triumph, *God forbid it!* But it should be so, What would become of you? Would you say we will beat him out at sword's point towards our selves? — And who shall the Nation owe its ruin to?
2. IF the Ministry should faithfully and vigorously Push him, as I will not doubt, and vigorously Subdue him, and that without your help. How would you look? What would you say? And with what an Eye would you be looked upon by honest Men ever after?

I am sorry there is an Occasion to make such a Supposition as this seem Necessary; I Conjure every Man, let every one who has given occasion to this CONSIDER.